



# The Anglican Digest

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## THE ANGLICAN DIGEST

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## Discipleship

*Follow me, and I will make  
you fish for people*

Matt. 4:19

There is an ancient Arabic proverb that states, "Trust in God, but tie your camel." What strikes me is not the spirit of sacrifice made by the first four disciples but rather their spirit of recklessness. Unlike the Arabic saying, there doesn't seem to be a mix of faith and reality in their actions.

If the same "sudden conversion" were to occur today, chances are they would be attributed to such anti-cult terms as "brain washing," or even "religious addiction." Jesus tells these disciples simply, "I have need of you" — and they follow. He does not ask them to believe anything in particular before they come. They are not asked to adhere to dogma, to be proficient, or to prove they are worthy of apostleship. What is it that led them to follow Jesus?

Their commitment centered around that which all

the other decisions in their lives would revolve. In this decision, Jesus' direction became their direction — at the risk of their own security, conventional well-being, and the well-being of those closest to them. Their re-centered lives took on a whole new orientation that was immediate and concrete. They were hooked by the vision Jesus shared. Jesus told them that God was like a Father who wept at the confusion and thrashing of rebellious children. He spoke of a love so great that it went in search of even those who rejected it. He talked of freedom from chains we can't even see, and of a new kind of family open to anyone who would admit their need and come in. He envisioned for them a new community of people who would ride the tossing tides of life and draw on board those exhausted from treading water.

I don't know for sure what it was that led Andrew and Peter and then James and John to follow Christ's call and give themselves to the

mission of rowing out after people lost in life's swirling seas. But I do understand something of why many of us never give ourselves in that way, and why some churches eventually lose their sense of local mission. It's simply *because we forget that people are worth fishing for.*

Look around our own communities. There are moms worn to the bone, men sucked dry by work, marriages that are dead or dying. There are kids who believe their value as human beings is linked to their skin condition, athletic gifts, or math grades. There are people out there with a zillion acquaintances but few who know their soul. There are divorced or widowed people facing a terrifying ocean of uncertainty. God knows the name and plight of every one of these people. In fact, in declaring his own sense of mission, Jesus said, "*The Son of Man came to seek and to save*" such people, even if it requires leaving your comfort zone, even if it means rubbing up against those who are wet

and dirty, even if you must cast the net a hundred times and succeed in rescuing only one life from the swirl.

In a humorous yet poignant way, someone once described the Episcopal Church's evangelism strategy as like a beautifully crafted and well-appointed row boat that we take out into the water, and then sit basking in the sun and wait for the fish to jump into our nice boat. Folks, that's not Jesus' method of fishing. We have to take the initiative and go after the people. Do we live with that sense of mission?

In the second place, sometimes *we think we aren't qualified to do the outreach needed.* "I do care about people," someone will say, "but I'm no evangelist or counselor. I leave that to the professionals." Jesus didn't say to Andrew and Peter, "Come follow me, and I will make you an evangelist of people." He didn't ask them to be candle makers for Christ, jewelers for Jesus, or marketers for the Messiah. Jesus simply

asked them to cast the qualifications they already had in a new direction.

Twenty years ago the Lutheran Church in New York conducted a study on church growth. In examining churches with and without evangelism committees they discovered an interesting phenomenon. Churches that had an evangelism committee tended not to grow, while churches without them did. The researchers discovered that in churches with an evangelism committee, the typical members believed it wasn't their responsibility to fish for people because there was a committee for that. Conversely, in parishes without such committees *everyone* was in charge of evangelism. "Come," Jesus says, "dedicate the gifts you already have to my mission, and watch what I will do."

After Jesus' invitation, Simon Peter and Andrew immediately left their nets and James and his brother John immediately left the boat. Jesus must have been a very compelling presence to those

four men, no hesitation, no questions, just immense faith. He gave them a new purpose for life. He transformed the basic, ordinary task of their lives into something far more significant than their normal routines. In *The Purpose Driven Life*, Rick Warren encourages believers to redefine what they believe and who they are in terms of who they follow. I believe it was this revelation that led the disciples to immediately drop what they were doing and reorient their lives.

There is an immediate need for us to go fishing. According to a recent study, only 12% of America churches are growing. In the next ten years 40% of today's churches will close. Our willingness to reorient and shape our lives in terms of who we follow will determine which category we will be in. It is our responsibility to do the fishing, but it is God's grace that does the catching. Amen.

— The Rev. Craig M. Kallio,  
St. Stephen's,  
Oak Ridge, Tennessee

## Episcopal Martyrs

At one time, there was resistance in the Episcopal Church to the idea of women having active roles in traditionally male domains. There was resistance to the "non-Protestant" notion of nuns. There were deep-seated prejudices in the North against people of the South.

Nevertheless, with the help of Dr. George C. Harris, Dean of St. Mary's Cathedral in Memphis, and official orders from Mother Superior Harriet in New York, Sisters Constance, Hughetta, and Thecla started St. Mary's School, a school for poor children, and the Church Home Infirmary, side by side in Memphis. It was 1873; the city was barely fifty years old.

During the first five years of operation, Sisters Constance, Hughetta, and Thecla kept accounts, supervised the Associates, managed the academic department, taught Latin, French, and history, took sacristan's duties for both the Cathedral and the school chapel, managed the music department, taught

piano, managed the primary school, and taught English and Latin grammar, art, mathematics and English composition, supervised the Guild of the Holy Child, and oversaw the Church Home Infirmary. On Friday and Saturday, they visited the poor and sick.

Seeing things well established, in August 1878 Sisters Constance and Thecla traveled to Peekskill, New York for rest at the Sisters' Convent. After only two weeks on retreat, they received a telegram from Memphis: yellow fever had broken out again. The sisters quickly made arrangements to return.

The news of yellow fever had caused an immediate panic in Memphis. There were reports of people trampled to death at the train depot where railroad cars leaving the city were packed to standing-room-only capacity. For days, the dusty, dirty streets were filled with carriages, wagons, and carts loaded with possessions, as fearful citizens headed for the countryside. By the time

the Sisters arrived back in the city, the exodus had ended. Twenty thousand residents (half of the city's population) had fled. Memphis was ominously quiet.

It was a mysterious disease, believed to have been transmitted through the air due to poor sanitation. In reality it was transmitted by mosquitoes. The Board of Health had recommended detonating huge powder kegs, hoping to "cleanse the air" of the yellow fever germ. In addition to the gunpowder smoke, there were fires in every street where mattresses and clothes of the victims were being burned in false hope of containing the spread of the deadly disease. One personal account said that the odor of the burning city could be smelled as far as three miles away.

By day the streets were deserted and the stores closed. Food was becoming scarce. At night only the undertaker's wagons could be heard passing through the streets, drivers shouting as

they passed the houses, "Bring out your dead!" Their wagons were filled with as many pine coffins as they could hold.

By Sunday, September 8th, 1878, two hundred deaths had been reported, with as many or more new cases and no relief in sight.

Sister Constance wrote letters and sent telegraphs to Bishop Quintard at Sewanee and to Sister Harriet in New York. These notes are heart-breaking. The beginning letters are courageous and hopeful. The sisters were strong in their faith and their love for God. They'd experienced a milder epidemic in Memphis in 1873 and felt well prepared to fight this present battle. They felt they could help those who suffered, but this strain of the virus was much more deadly than the previous one. This time, even people who received timely and proper care were likely to die within a few days.

The fever soon overwhelmed the city. It was impossible to find enough undertakers to bury the dead.

Sister Constance was asked to go to a house where she found a young girl sitting in a room, her brother in delirium rocking back and forth, her mother lying dead on the couch, and her father in the throes of dying. These scenes became commonplace to the sisters and to the Rev. Messrs. Harris and Parsons. They all labored day and night, without rest and barely enough to eat, in order to minister to the sick and dying until at last they too were stricken.

Dr. Harris was the first of the group to die. He was quickly followed by the Rev. Parsons. Sister Constance fell next, then Sister Thecla. When word reached the Diocese of New York, more than 30 priests from around the nation volunteered to go to Memphis. Two sisters from the Convent of St. Mary's and one from St. Margaret's were dispatched, along with two priests, one of who was also a medical doctor. All were eager to serve and all were dead before the end of September. The fever abated in early November when a

freeze came to Memphis. There had been over 5,000 deaths. Newspapers picked up the story and paid tribute to the Episcopal Church's "Martyrs of Memphis." They were: The Rev. George C. Harris, D. D., Dean of St. Mary's Cathedral; The Rev. Charles C. Parsons, Rector of Grace Church; Sister Constance, Superior of the work at Memphis; Sister Thecla, teacher in St. Mary's School; Sister Hughetta, teacher in St. Mary's School; Sister Frances, in charge of the Church Orphan Home; Mrs. C. Bullock, residing at the Sisters' House; and Miss Margaret Murdock, residing at the Sisters' House.

To this number were afterward added: The Rev. Louis S. Schuyler; The Rev. Wm. A. W. Dalzell; Sister Ruth, from Trinity Infirmary, New York; Sister Helen, from Trinity Infirmary, New York; and Sister Clare, of St. Margaret's, East Grinstead, England.

— Melinda Shoaf Kolb,  
Eastern Shore Chapel,  
Virginia Beach, Virginia

## *Work of Prayer*

The first work of all Christians is prayer. The context of Christian prayer is Scripture, Sacraments, and Community. The activity of putting Scripture at the core of our lives is our common challenge. It is the means to making our lives more authentic and it is the place where we discover our Lord's invitation to become his disciples. Each generation is called to conversion of life and manners. We can not ride on the accomplishments of previous generations nor should we want to if we desire to be truly alive to God.

Giving up living for oneself and learning to live freely as instruments of a wider love for everybody: men, women, and children, particularly the poorest of the poor, is at the heart of the Gospel. Jesus came as one who served. Those who are first in the Kingdom of God are those who serve. Listening to the word of God and making it the most important thing in one's life means accepting

that one should follow Jesus. It is important that our prayer take place in the midst of a praying community gathered to listen to the Word of God and partake of our Lord's Sacramental Presence. Prayer in the context of the Church gathered like the family of disciples gathered around Jesus is a pathway to becoming familiar with the whole purpose of God. We not only become familiar with the words of Jesus and his prayer but with earlier generations' prayers, like the psalms of the Hebrew people, and with the needs and concerns of those about us.

Without prayer, both common and personal, we become impervious to the needs of the world. Prayer, simple and direct, is the lifeline that encourages us and changes our hearts. We are called to God and the mysteries of life and living. We must be changed to a way of thinking and living which is in accord with the will and purposes of God. This means that it is not enough to hear the Gospel but we must

live into the Gospel. The Gospel by nature is meant to be shared. While it is a precious treasure, it is not a possession. It is our Baptismal responsibility to share the Gospel but how can we share it authentically if we ourselves do not spend time with it and its community?

If we let it, the Gospel allows us to cross barriers of race, nation, and culture. It encourages real friendship based on our common inheritance in the Creator. It allows us to see that in Christ Jesus, there is no "Jew nor Greek, slave nor free, male nor female." While it might seem much easier to draw into our shells and protect ourselves from the vagaries of this world we condemn ourselves to a half-life born of isolation. Prayer is not an escape but an entry into reality — the reality of a God who invites the world and us into liberation — liberation for all, including the oppressor and the oppressed.

— The Very Rev. William Willoughby, III, St. Paul's, Savannah, Georgia

## Fussy People

Did you ever wonder if among the thousands of people Jesus fed with a few fish and five loaves of bread, some complained about finding bones in the fish or lumps in the bread?

Some people seem unable to be happy about anything. There may be truth to the notion that those who spend their energy being grouchy all day, always barking about something, are likely to be dog-tired at night.

The book of James has a lesson regarding complaints and misuse of our tongues. "How great a forest is set ablaze by a small fire! And the tongue is a fire." (James 3:5-6a)

As Christians, let us use our tongues to light the fire of Good News rather than fires of discontent.

St. Paul believed that God had given him "the ministry of reconciliation." (2 Cor. 5:18) We have the same ministry. Let us be reconciled with one another and reach out in Christian love to others.

— via *The Master Key*, St. Mark's, Cocoa, Florida

## *The Christian Agenda*

The concept of an “agenda” seems to have seized the national dialogue of late. Everyone, it seems, is accused of having an agenda: political, liberal, conservative, sexual, economic, religious, social, moral, immoral, you name it. Agendas are seen as good by those who endorse them and as bad, even sinister, by those who oppose them. Good agendas are out in the open, bad ones are hidden. Agendas, it is commonly believed, reveal the true motives of their supporters — but not always.

Of course, the word *agenda* simply means a list of things to be done, coming from the Latin root *agere* — “to do.” Every day I write an agenda on the side bar of my daily calendar, and every evening I can take stock of those things done and those left undone. I expect that most everyone begins each day with at least an idea of what they would like to accomplish, and, even though our agendas — our “to do lists” — are sometime set by others, we still have

choices, even opportunities, to add to or prioritize the list.

In a recent sermon I raised the question, “Did Jesus have an agenda?” I believe he did, but not in the sense of a political or even religious agenda. When Jesus commissioned his twelve disciples he did give them a specific list of things that they were to do. This agenda is found in Matthew 10:7-8. I like Eugene Peterson’s interpretative translation: “Tell everyone that the kingdom is here. Bring health to the sick. Raise the dead. Touch the untouchables. Kick out the demons. You have been treated generously, so live generously. Don’t think you have to put on a fund-raising campaign before you start. You don’t need a lot of equipment. You are the equipment...”

So there it is: the Christian Agenda. Five things our founder commissioned us to do. Five things that, I believe, are desperately needed in our agenda driven world.

**Tell everyone that the kingdom is here.** We are to

make it known that God's presence, God's life-giving and creative Love, is not something waiting for us at the end of life, or a reward available only to those who succeed at some sort of holy standard of being. God's loving presence is a reality here and now. It is as close as our hearts, as powerful as our very best dreams, as real as the sunshine, and as necessary as the air we breathe. God is in the midst of all creation, and close to every life. Our job is to point to God wherever we are in everything we do.

**Bring health to the sick.** You don't have to be a doctor (or even play one on TV) to do this. There are many kinds of sickness at work in the world, and, while we can and must do everything possible to make good medical care available to all, we are also to be agents of healing wherever we can. There are broken relationships and broken hearts and lives that need a healing word or touch, an abused and exhausted Creation that needs healing

care, and countless opportunities to make something or someone more whole. Everyone has occasions to be a healer.

**Raise the dead.** I know this sounds rather daunting, but it is possible, I believe, for anyone to bring things back to life. Dreams that have died can be born anew. Hope can be given new life with words of encouragement or gifts of support. Friendships and other relationships, killed by pride, or neglect, or genuine offenses, can be resurrected and given life through forgiveness. Death comes in more guises than simply physical death.

**Touch the untouchables.** We are to reach out, especially, to those who have been cast out of our society or the world community. We are to eschew lists or categories of acceptable and unacceptable human beings. We are to break down walls and barriers that exclude. Jesus made a point of seeking out those whom everyone else shunned.

**Kick out the demons.** A demon is anything that seeks to demean, bind, deface, or destroy God's creatures or creation. There are institutional demons, cultural demons, and personal demons. They love the tools of pride and prejudice, of ignorance and indifference, of greed and hatred. Demons feast on fear and they dance at division. Demons want us to believe that God is just like us, limited to our desires and our judgments. Demons hate the freedom that comes from living in and with God.

In Baptism we become disciples, commissioned to follow Jesus' agenda. We are the equipment, as Peterson says. God bless us all, and God help us to do the things Christ asks his followers to do. When and only when, all these things are completely accomplished can we ask our Lord, "So, what's next on your list?"

— The Rev. James L. Burns,  
Church of the  
Heavenly Rest,  
New York, New York

## *Friends and Enemies*

We all have good friends and we all have casual friends. We have people that we don't like and people toward whom we are really indifferent — and at some point, we're going to have an enemy. You can't go through life without developing an enemy because that's life. That's what life is about. There is a strange thing though about enemies — they can excite our emotions more quickly and more intensely than most of our friends. Isn't that something? Why is it that you can think about an enemy longer than about the people who love you?

— Fr. Lewis Tanno, from  
*Words to Live By: Excerpts  
from Sermons of Father Lewis  
Tanno* [compiled by Edie  
McGavern, St. Mary's, Dade City,  
Florida via *The Anchor*, St. Clement's,



## *Fish Stories: Mobile Loaves and Fishes Experiences*

The Mobile Loaves and Fishes Ministry of Trinity, New Orleans, reaches people who are rebuilding our city. The rector of Trinity is the Rev. Dr. Dabney T. Smith.

I knocked on a door of a house that was being gutted and asked a man if he wanted lunch. He quickly answered yes and asked if his grandsons could also have lunch. I asked the gentleman if he owned the house and he said, "No, it's God's house. I'm only here temporarily. I was at City Hall last week getting my permit and when asked if I owned the house, I told the lady it was God's house. If you can believe it, there was silence in City Hall. Three days later I got my permit!" We fed the man and his grandsons and left knowing this ministry is important.

A Loaves and Fishes team was cruising the Holy Cross neighborhood and came upon a group of volunteers. When asked if they needed lunch, the group seemed awestruck.

It turns out they had just finished praying for a loaves and fishes miracle when our truck arrived. The group of 15 had only two sandwiches and no water. We fed them sandwiches, fruit, snacks, and water. After holding hands and singing the Doxology, our team moved on to find more people to feed.

A Gentilly couple working on their home called our volunteers "angels in a silver truck!" This couple reached deep into their pockets to give a donation to Mobile Loaves and Fishes.

Another lady, whose home was demolished by Katrina, was working on her house and was so appreciative of our ministry — both the food and the care — that she gave us a sizeable donation. We believe that the Mobile Loaves and Fishes ministry is an important ministry for our congregation and for our community at this time.

— Cathy Posey and Alice Wright, Disaster Relief Coordinators,  
via *Trinity Tidings*, Trinity,  
New Orleans, Louisiana



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## Nothing Stronger

Nothing is stronger than the cross of Jesus. There is nothing that hurts us that is stronger, nothing that worries us that is stronger, nothing that grieves us that is stronger. At the center of the cross is the will of love. And there, love suffers each hurt, endures each worry, and accepts each grief, and conquers all.

St. Paul is the consummate thinker about these things. "Who shall separate us from the love of Christ?" he asks. "Shall tribulation or distress or persecution or famine or nakedness or peril or sword? ...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35ff).

The cross is stronger. What made the cross of Jesus so

perfectly strong was his life. The cross would be of none effect if the Lord had not lived *in love* from beginning to end. We know he grew in wisdom and stature, but his growth was that of one who would not "break a bruised reed" or "quench a smoking flax" as Isaiah put it.

Jesus did not condemn the woman caught in adultery but bade her go and sin no more. He did not rebuke Zaccheus for his past but rejoiced in his lively repentance. He did not upbraid the thief crucified next to him, but promised to remember him and to grant him a place with himself in paradise. Jesus practiced the art of tender mercy and grew in the love that would conquer all on the cross.

It is the power of God's love in Christ on the cross that Paul weaved through his thinking. Nothing compares to its power to bring us close to God. Law, Paul says, is not powerful enough for anyone to gain access to God. The Gentiles fail to keep their own moral standard. The He-

brews break the commandments and are judged law-breakers. The only means for us to come close to God is if God brings us close to him. And God did so when Jesus, who knew no sin, was made to suffer the penalty for our sin on our behalf.

Paul had been a righteous Pharisee. He had kept the law as well as anyone could. He had gone a step further and persecuted the Christian church as a sect which was ruinous of what he considered true religion. But when the Lord appeared to him and showed him the truth of the gospel, Paul came to realize his absolute need of the cross. "I am crucified with Christ," he says, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Paul knew the love of God in Christ first hand, experientially, but he also knew it theologically. Law and the accomplishment of human pride can never satisfy man's

relation to God or man's relation to man. Only love can accomplish this. And so the greatest function of law is that in the end it requires love to complete it.

But love also does something more difficult. Love ascends the cross to offer a loving will to the Father, a will of love so powerful, so pure, that the sins of the whole world are covered by its precious blood. Love gives itself to die our death that we might not die eternally. Love undergoes the dark night of the soul that we might awake in the light of God's holy hill. When Jesus offered himself he took our just death and gave us his perfect life instead. His was, and is, the work and will of love.

Now, in the midst of our daily hurt and worry and profound grief, the love of Jesus covers us still. No matter what the hurt, his hurt was equal. No matter what the worry, his concern was equal. No matter what the grief, the dark night of the soul was his as well. And so now he

can minister to us by his perfect offering on the cross and by his constant prayer that he offers simply by his presence with the Father. The Father looks upon him now and sees his perfect offering, and with him, they send the Spirit to comfort us.

I do not believe in the false jubilance of Christians who hold heartache and grief in denial and try to cover it with pious phrases and self-confident smiles. Jesus wept at the grave of Lazarus. He snorted in his spirit before he called him forth out of the grave. Jesus felt the impact of actual death, and it hurt him deeply. The only thing that mattered to him, after raising Lazarus, was his offering of himself to his Father. The Pharisees plotted to kill him. And in Bethany, Mary anointed Jesus' feet and wiped them with her hair. She had done this, Jesus said, toward his burial. Jesus had suffered human grief with and for Lazarus. After that he would desire a yet still deeper experience of death and anguish of soul for all of us.

Nothing is stronger on the cross. The prayer of consecration in the 1928 BCP, and in the Prayer Book tradition from the beginning, says, he made "(by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world . . ."

In our lives on earth, when we face unbearable hurt, constant worry, and unthinkable grief, we can look to the cross of Jesus and know that his life, poured out there in the depths of human experience, is more powerful. It is powerful not only in his experience of it, but also in the mercy, comfort, and peace that he gives us through the cross. "There is, therefore, now no condemnation for those who are in Christ Jesus," says St. Paul (Romans 8:1). Nothing is stronger than the cross, and, by faith, he gives us the strength to cling to it.

— The Rev. Dr. Michael L. Carreker, St. John's, Savannah, Georgia

## *The Power of God*

*Behold I stand at the door and knock. If any one hears my voice and opens the door, I will come in and sup with him and he with me.*

— Revelation 3:20

What a wonderful invitation to belong and to know the reality of faith! The English Victorian artist Holman Hunt once painted a lovely painting of that biblical verse, known to us as *The Light of the World*. Christ stands with a lamp in his hand outside a door representing the human heart. To judge from the brambles growing outside, the door had never been opened. The message of the painting is clear: "Let me come in and shed my light on the dark places. Let us share a greater intimacy so that you may eat with me and I with you."

We don't always want God getting in the way of our ambitions, desires, and possessions. In seven searing letters to the seven churches of Asia Minor, the risen Christ not only encourages but also

rebukes the seven congregations. But it was to the Church of Laodicea that Christ levels his strictest condemnation. They saw themselves as rich, self-sufficient, in need of nothing, and richly clothed. God saw them as poor, in rags, in desperate need, blind, and wretched.

It is strange how we can deceive ourselves, isn't it? Perhaps that is how God sees the Western church, too. From our point of view, we see ourselves as rich and resourceful Christians. He sees us, sadly, as far away from our full potential, poor and blind and very needy.

Before becoming archbishop of Canterbury, I was bishop of Bath and Wells for nearly three years. Three centuries ago, Thomas Ken, one of my great predecessors, wrote a remarkable prayer:

*"O God, make the door of this house wide enough to receive all who need human love and fellowship; narrow enough to shut out all envy, pride and strife. Make its threshold smooth enough to be no stumbling block*

*to children, nor to straying feet, but rugged and strong enough to turn back the tempter's power. God make the door of this house the gateway to Thy eternal kingdom"*

Thomas Ken was not prepared to say that the doors of the church would allow in anything. As a high churchman, doctrine mattered to him, and his concept of the church was that it should stand full square with the truth revealed in the Scriptures and in the historic tradition. I think he would approve of All Saints, under your rector's leadership, being a strong Episcopal church, where doctrine matters, where people are taught to love the truth of God.

Another of my predecessors, Edward Benson, archbishop of Canterbury at the end of the 19th century, wrote some powerful words so relevant for our times, too: "We must remember what we exist for. We exist to make Christ's message known, through word and sacra-

ment. We must be much bolder to speak out and say that the Gospel is the power of God. Let us say so plainly, and let us live and work as if we believed it. Then it will be the power of God."

— An excerpt from a sermon preached at All Saints' Chevy Chase, Maryland, by retired Archbishop of Canterbury Lord George Carey



### *For World Peace*

*Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love; So guide and inspire, we pray thee, the work of all who seek thy kingdom, that the nations may find their security not in force of arms but in that perfect love which casteth out fear, and in that fellowship revealed to us by thy Son, Jesus Christ our Lord. Amen.*

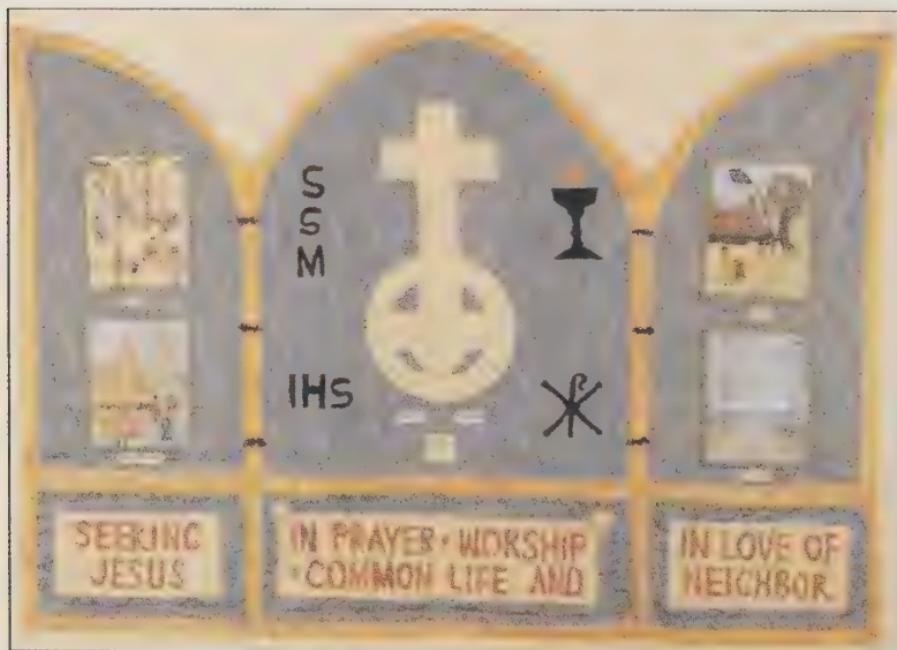
— A Prayer Book for Soldiers and Sailors (1941)

## *St. Margaret's Faith Quilt*

In January 2005, Sr. Promise sought those interested in making a quilt that would express our faith. She had met Elizabeth Quinlan at a workshop and learned about the Faith Quilt Project. The concept for this project was formed after the documentary "Faith and Doubt at Ground Zero" was shown. Clara Wainwright and her friend Maggie Herzig looked at the diverse faiths in Boston and began gathering groups

of quilters to work with various faith groups in making visible what they hold most dear.

Over the years more faith groups began quilts - including the Society of St. Margaret. Many sisters gave up two hours every Monday to work on the quilt - Srs Marjorie Raphael, Emily Louise, Ann, Marie Therese, Brigid, Promise, Beatrice, Sarah, and Jane Mary. Elizabeth Quinlan and her husband Vinnie DiOrio would come over to help, bringing supplies we would



need. Following the quilt work we would share a pot-luck supper and during these meetings we became close friends.

Our quilt is a triptych with three panels, the center being the Saint Margaret Cross. Four symbols are placed around the cross - the chalice and bread, the body and blood of Christ; The X with a staff through it, called the Chi Rho (a monogram of the first two letters of the Greek word for Christ); IHS, another monogram using the first three letters (*iota, eta* and *sigma*) of the Greek spelling of Jesus; and the SSM, which stands for the Society of St. Margaret. The words Boston and Roxbury are below the St. Margaret's Cross, representing the Motherhouse, located first in Boston and currently in Roxbury.

The side panels represent the other houses of the Society in Port-au-Prince, Haiti, New Hartford, New York, New York City, and Duxbury, Massachusetts. The representation for Haiti - where the Sisters started a

school and home for aged people - shows them caring for elderly and handicapped people. The house for New York City shows Trinity Church, Wall Street, against a New York skyline. The panel for the New Hartford (Utica) house is an appliquéd of the Chapel. Sr. Marjorie Raphael represented the Duxbury house with a seascape showing the beauty of the Bay. Under the panels for each house are the dates of formation stitched in counted cross-stitch by Sr. Ann.

The bottom panel runs across the whole quilt and represents a part of St. Margaret's mission statement. Daisies, placed throughout the quilt, are the St. Margaret's flower. These were embroidered by Sr. Brigid. We look forward to hanging the quilt in our convent. The next time you come for a visit, be sure to take a look at it or visit the new website at [www.ssm-bos.com](http://www.ssm-bos.com).

— Ann, SSM, St. Margaret's Convent, Boston, Massachusetts

## Music in the Bible

Answers – if you must – are on page 51.

1. What stringed instrument did John hear in his vision of the heavenly throne? (Revelation 14:2)
2. Who is mentioned as the father of those who play the harp and organ? (Genesis 4:21)
3. What prophetess played a tambourine and led the women of Israel in a song of victory after crossing the Red Sea? (Exodus 15:20-21)
4. What caused Saul's 'evil spirit' to leave him? (I Samuel 16:23)
5. What biblical character wrote over one thousand songs? (I Kings 4:32)
6. What poetic book contains numerous directions for musical accompaniment?
7. At the dedication of Solomon's Temple, 120 priests played what instrument? (II Chronicles 5:11-14)
8. What King of Israel had 4,000 musicians who praised the Lord with instruments the king made? (I Chronicles 23:5)
9. What prophetic book contains Psalm-like musical directions?

— via *The St. Francis Canticle*,  
St. Francis Church,  
Menomonee Falls, Wisconsin

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## **Hearts And Minds**

"Hearts and minds." "Hearts and minds." That phrase keeps echoing through my head, especially in the years since September 11, 2001. "Hearts and minds." In 2005 investigators were trying to piece together plans that led to devastating explosions in the London Underground and on a London bus. Other terrorist acts spur governments in their security development and their military strategies. But in a free society, there will always be risks as long as hearts and minds are convinced that hatred and indiscriminate destruction of average citizens is a good thing. The battle that counts in the war on terror is won in hearts and minds of people.

Though we in semi-rural Pennsylvania can have some impact on the hearts and minds of people half a world away, such impact is indirect and limited by our lack of connection. We can learn more and form connections, of course. Our outreach ministries form some contacts

around the world, and we will hold a study and discussion about Islam. But our relationship with terrorists or their potential recruits is limited.

Violence, however, is not the sole purview of terrorists, nor do only young Muslim men feel suicide-provoking despair. Our own neighborhoods – our own families – are the scenes for violence. Our own teenagers are targets for depression and loss of hope. Our own relationships can be fraught with pre-judgment of others, even when ethnicity or gender or age are not at issue. Our own daily lives offer us opportunities to positively affect the hearts and minds of others and of ourselves. This is where a great difference starts. "Hearts and minds."

St. Paul, in his letter to the Romans, calls us to be "transformed by the renewing of our minds." The Christian life involves a daily walk with God in which God's love and justice transforms who we are and how we relate to others. God's love for

us stands in great contrast with the crass, self-oriented attitudes so often found around us (and sometimes in us). The more each of us is in touch with God's indiscriminate and sacrificial love for us imperfect people, the weaker the forces of darkness become. The more we know the joy of God's grace, the more passionate we can become in presenting this positive alternative to others, seeing the transformative force of God's love in the world.

We, as Christians, can seek to build up, rather than tear down, to draw together rather than separate, to reach out rather than fearfully fall back. We can allow God's love and justice to bring conversion to our hearts and minds each day. We can allow God's love and justice to change hearts and minds of others through us — through our actions and indeed our courageous words of insight, challenge, encouragement and truth. With Jesus' forgiveness, we can reach out to others — even to those who have hurt us —

and bring reconciliation, hope, God's peace and God's wholeness. God's love and justice is a powerful force in the hearts and minds of our world, a powerful force given lavishly to each of us to embody and to share. The powers of darkness and despair and terror cannot overcome these gifts, active in the Christian community and boldly brought to the hearts and minds of the world.

— The Rev. Thomas C. Pumphrey, St. Mark's, Honey Brook, Pennsylvania

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72632

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## Choose to Forgive

Statistics show that 80% of a person's every day thinking is negative, critical, and accusatory. This means that for the average Christian only 20% of our daily thoughts are positive.

What do you hear in conversations among Christians and among unbelievers? Most topics concern some injustices done against them. They are concerned about what others have done to or against them, how unfair life is, how they are innocent, how others are guilty of hurting, mistreating or slandering them.

With this kind of negative mindset, how can one receive the blessings of God that he is wanting to give to his people?

The enemy, Satan, is the accuser of the Body of Christ. He is the father of lies and his job is to keep us focused on what is negative, of bad report and unfair. We allow him to do a pretty good job of this because these are the things that consume our thoughts and conversations most of the time. Jesus, on the

other hand, wants us to focus on what is true, noble, right, pure, lovely, admirable, excellent and praiseworthy. [Phil. 4:8] This admonition from Paul exhorts us to speak blessing and not curse. This is the kind of lifestyle that promotes life rather than death.

Here is a black-and-white statement to ponder: *The Holy Spirit is always positive and Satan is always negative.* Do you believe this? It may take you some time to fully understand the consequences of this truth.

Think of the most "negative" action or word the Holy Spirit could possibly do or make. Is there a positive correction or direction to which it points? What is his intent? Life or Death? *I have come that they may have life and have it more abundantly* [John 10:10]. What is the intent of Satan? *The thief comes only to steal and kill and destroy* [John 10:10].

Who are the people who have the power to hurt or anger us most? Usually they are the ones with whom we have some kind of relationship. We have high expecta-

tions of those to whom we are close. In relationship we give them the potential of hurting as well as blessing us. Relationship is risky. When we are hurt by a friend, relative, pastor, teacher, employer, or another Christian, it goes deep. To avoid the layers of pain that might come up it is a common defensive tactic to judge, resent, accuse, or even hate. These emotions can easily become habitual patterns of thinking and response.

Forgiveness is the key to blessing. If you want a life of blessing, fruitfulness, peace and joy, you must relinquish the patterns of negativity that rule your thoughts and conversations. If you choose to forgive, Satan cannot follow you there. He has no rights in the realm of forgiveness. He has to relinquish the key to your house. Forgiveness gives you back the key to the Kingdom.

It is quite common to realize the negativity of your attitudes and yet not have a clue as to how it came about. We expend a lot of energy in keeping our anger, hurt, fear,

resentment, bitterness, and unforgiveness pushed down to a "respectable level." We become so accustomed to this acceptable Christian facade that we have trouble naming who it is we are really judging. When we take the time to ask the Holy Spirit to show us where the unforgiveness originated we are often surprised at his answer.

In a world broken by sin people hurt each other. Parents hurt children. Children hurt parents. Friends hurt each other. Pastors hurt parishioners. Church members hurt their pastors. Layer upon layer of pain is accumulated, pushed down and allowed to putrefy like rotting garbage. It's no wonder that attitudes begin to "stink." It is the natural result of the residue that seeps to the surface of the soul. The temple of the Holy Spirit becomes polluted.

It's almost a joke it's so commonly used as a diagnostic tool in prayer counseling: "What was your mother like?" "What was your father like?" "What was your family like?" And yet in the

answers to these questions often comes incredible breakthroughs, revealing areas in need of forgiveness. Years of recurring patterns of pain, rejection, failure, sadness, anger, even addiction, can be uncovered and healed as one

sees truth and chooses to forgive.

— *The Journey to Wholeness in Christ,*  
via Christ Anglican Church,  
Mobile, Alabama

## REACHING TAD READERS

Established in 1958, THE ANGLICAN DIGEST (TAD) is "A miscellany reflecting the words and work of the faithful throughout the Anglican Communion" and is mailed to all parishes of the Episcopal Church in the United States and to all parishes of the Anglican Church of Canada, and to all bishops, by title, of both churches. Regular circulation exceeds 40,000 addresses.

TAD accepts a limited amount of advertising from those with products or services of benefit to our readers and in accordance with governing regulations. All advertising is subject to guidelines set by the Board of Trustees and we reserve the right to refuse any advertisement deemed incompatible with the character of TAD. All ads must be bordered and will be identified as advertising by inclusion of the word "Advertisement" in small font at the bottom of the ad. Classified advertising, reading notices, advertising promoting the sale or use of alcoholic beverages, drugs or tobacco, and advertising promoting the resale of merchandise for fund raising will not be accepted.

For rates or more information contact the General Manager at 479-253-9701 weekdays, 8-4 Central Time.



## HILLSPEAKING

THOSE OF you who have read a "Hillspeaking" or two over the years know that I have an abiding interest, and some small part, in all of the Ministries of Hillspeak, but that Operation Pass Along is my "baby." I have always had a passion for books (as a private in the Marine Corps I lugged the Harvard Classics around in a sea bag; when Patient Wife and I married the first piece of furniture we bought was a bookcase). Living and working at Hillspeak has enabled me to indulge that passion to the fullest.

A "Hillspeaking" earlier this year threw some Pass Along statistics at TAD readers with the caveat that letters and e-mails, visits and phone calls flesh out the bare bones of numbers.

I have worked with Pass Along thirty-four years,

almost from its inception, and find it as exciting and rewarding today as it was in 1972.

To find on the shelves a book that a seminarian needs for required reading, or one that a layman or laywoman vaguely remembers and wants to read again, or books for a Third World theological college in a given area or discipline is likely to evoke an unspoken "Eureka!" on my part and profuse thanks from the beneficiaries.

There are all sorts of vignettes that go with thirty-four years of receiving and passing along: the seminarian in Wisconsin who was one of my earliest "clients" is the father of the seminarian, now priested and with a cure in Alaska, who wrote that "Dad" told him to get in touch with Pass Along; the American priest serving in the South Pacific, the Church

of Melanesia, who has visited Hillspeak (his mother lives in Oklahoma), opened a dialogue with Pass Along that has resulted in our beginning to provide books for a nascent library for a theological college in the Solomon Islands; the books are being sent one mailbag at a time;

the couple in Louisiana who called to ask if they could send a five-figure donation to Pass Along; they did and doubled the amount they suggested — and strictly stipulated that both donor and amount were to be anonymous; their generosity has enabled Pass Along to help start the library in the Solomons as well as providing Third World clerics, seminarians and lay folk much needed books and vestments;

a “partnership” with an Anglican priest in Ghana who acts as Pass Along’s “agent” in that part of Africa to further distribute books and vestments we send him; regularly we receive letters or e-mails that say, in one way or another, “Father X gave

me a chasuble or a Bible or a book or a stole and said it came from Pass Along. Thank you!” the seminarian who, when ordained, sent to Pass Along an “ordination gift” of money in appreciation for the books sent during seminary days; the number of widows of priests and bishops who have written to thank us for taking their husband’s vestments and passing them along almost always saying, in effect, that they couldn’t bear to throw them away yet knew they served no purpose hanging in the closet.

The vignettes could go on for a long, long time, but as numbers are not complete without them, so too the whole story of Pass Along is not complete without those who over the years have sent books and vestments (and cash to pass them along). Many times in their thanks, Third Worlders will also say “and thank you to those who donated.”

So say we.

— The Trustees' Warden

## HILLSPEAK MEMORIALS

The Hillspeak Memorial Garden, radiating from the foot of the Foland Memorial Cross, offers a place to permanently acknowledge those who have been important in our lives.

As an alternative, a Book of Remembrance is available in our office for recordable memorials.

At the season of All Saints' and All Souls', it is appropriate that we list those whose lives or contributions have been commemorated with memorial bricks in the Garden. The list covers the past year through the middle of 2006.

IN LOVING MEMORY OF  
STEPHEN ANDERSON  
ZOERB

MARY LUKAS  
CAREGIVER  
AUG 31, 1916

THE REV CANON  
E RUGBY AUER  
LOVING MEMORY

BLESS THOSE  
IN DIRE NEED AMEN  
BQ & LL MERCER  
LORAINE F. RUDE  
IN LOVING MEMORY  
1897-1986

CHESTER A. RUDE  
IN LOVING MEMORY  
1895-1971



SCOTT KENNEDY  
SWINDELLS  
11/16/1951

MARK BEAUMONT  
SWINDELLS  
6/23/1950

HOLLY SWINDELLS  
SIMPSON  
12/15/1947

LESLEY SWINDELLS  
TOWNSEND  
1/4/1946



MELISSA MURPHY  
1963-1980  
BELOVED

MABS LOFLIN  
DEVOTED CARING  
CHURCHWOMAN

IN LOVING MEMORY OF  
JONATHAN BROCHU



5/15/81-10/28/04  
WOMELSDORF AND  
GRISWOLD  
FOR LOVED ONES

THE REV JAMES W.  
GARRARD &  
MARY IDA BARNES  
GARRARD  
FEBRUARY 1, 1956

THE REV CANON  
ROGER WILKOWSKI  
1937-2005

JOSEPH MURPHY  
1932-2006  
LOVED BY ALL

THEODORE B WILCOX  
1976-1996  
SON, BROTHER, FATHER

THE REV ROBERT H  
WALTERS  
BY MARLENE & PAT QUINN

MARGARET & WALTER  
17 AUGUST 1941  
UMATILLA, FLORIDA

WILL HILL  
AND  
THEDA BALL TANKERSLEY



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Word*

If you find an article in your reading, which you think worthy of a wider audience, please send it to TAD with a note telling where you found it. Mail items to Managing Editor, **THE ANGLICAN DIGEST**, 805 CR 102, Eureka Springs, AR 72632.

## *Friendship — the Forgotten Love*

A recent article in the *Wall Street Journal* brought to mind one of the most disturbing books I've read in some time, Tom Wolfe's *I am Charlotte Simmons*. It is a novel about life on what is supposedly the typical college campus. Several educators have confirmed my suspicions that the picture painted by Mr. Wolfe is disturbingly true, i.e., that social life in the undergraduate world is almost completely driven and defined by sexual promiscuity — even as student interest in the spiritual life (according to the article) is on the rise.

Donna Freitas teaches religious studies at St. Michael's College in Colchester, Vermont. Her article in the *WSJ* movingly describes the frustration of students seeking more from their relationships than just sex but not knowing how to find it. "They take full advantage of the liberties offered by the sexual revolution, moving from one partner to another

on a near nightly basis, yet wake up feeling ashamed, lonely, and used. After consecutive nights of promiscuity, some even drag themselves away from the girl or guy in their bed to Sunday services, praying all the while that she or he will be gone after the benediction." Her observation jettisons the tripe of modern theologians and psychologists that "guilt is bad."

Ms. Freitas recalls the essay of one of her students (one uncomfortably close to the bacchanal atmosphere portrayed by Mr. Wolfe), describing such hook-ups as "Cinderella Weekends", with students going to bed with their "loose approximations of Prince Charming only to wake disappointed, discovering that what sparkled the night before isn't exactly the stuff dreams are made of." The student laments: "How do we, college Cinderellas that we are, escape with both of our shoes?" A certain priest remembers a situation from his college days when he escaped with his shoes

after a girl spent a (non-sexual) night in his room, by having a fraternity brother fake a phone call that his grandmother had died and he had ergo to jettison his date to attend the funeral!

The rise of sexual activity on the campus coincides with a very genuine rise in the spiritual longings. What is going wrong? One answer includes the fact that there is a lot of bad religion being bandied about – in the universities as well as in the Church. One side of this religion consists of the eternal “No,” the fallacy that sex is bad and to be avoided at all cost. The other side promotes the lie that God is love in the mistaken sense of eros (romantic love), and the eternal acceptance of the other; and if two religious students find themselves attracted to each other, and if they both share this skewered idea of God, they can then have the Holy Spirit “sanctify” their sexual longings. I witnessed such relationships played out at church summer camps by campers as well as coun-

selors twenty-five years ago.

Such urges unfortunately, receive affirmation and encouragement when the Church promotes “happiness” instead of “blessedness” – a plague which unfortunately affects many adults as well, married or not. What in the world were theologians thinking when they decided to re-translate Psalm 1 to “Happy is the man” from “Blessed is the man.” They made the same mistake with the Beatitudes, but God doesn’t promise us a “happy life.” Instead he promises a “blessed life”, that is if we spend our lives doing his will – “whose service is perfect freedom.”

What I remember, about the most satisfying relationships in college with the opposite sex are those that were entirely platonic in nature. I can see the same fact playing itself out in our children, whether they realize it or not. I can see it in the children I’ve known in our parish. What I hope we as parents can teach our children before they leave for col-

lege embodies what Allan Bloom tried to express a few years back in his fascinating book *Love and Friendship*. His premise was that much of modern literature (along with our so-called sexual freedom), puts the proverbial cart — sex, before the horse — friendship. Indeed most “relationships” bypass the friendship stage altogether.

Friendship is the forgotten love. Mr. Bloom reminds us how the classic novels of old portray the sexual act as the *culmination* of a relationship which started as friendship, which then proceeded through eros (romantic love) and on to agape (self-giving love). Probably the most moving novel I've ever read is *Anna Karenina* precisely because of this premise. The relationship between Kitty and Levin is indescribably beautiful; that between Anna and Vronsky is sordid in comparison as it subjugates love to sex. An interesting analogy is how the Episcopal Church and other denominations, in their quest to form ecumenical relationships

with each other, have used the Holy Eucharist as the means to communion, rather than as the *end result* of communion — often with unhappy consequences.

How tragic that even the act of dating these days assumes a romantic if not erotic relationship from the get-go. Ms. Freitas cites this very poignant and frustrating discovery by another of her students who wrote for an assignment: “I've realized that promiscuity is incongruent with the rest of my life because the rest of my life is grounded in my faith . . . So, I decided to give up sex and dating because I don't know how to date without sex anymore.” Worse, even students who have been groomed by a healthy religiosity, one that has taught the beauty and appropriateness of sex in the proper context; such a student who feels dissatisfied with the campus ethic of hedonism may well assume that something must be wrong with him or her because, after all, isn't unrestricted sexual freedom the

collegiate version of the Promised Land?

Let us do whatever we can to teach and affirm for all children the fact that there is nothing at all wrong with friendship love with the opposite sex. Indeed it can be — and for many is the most satisfying of any relationship one might ever have. The Church teaches us that sex is beautiful beyond belief, but is is not the most important thing in life. Nor is it the most important thing in a marriage. It might make us temporarily *happy* outside its proper context placing it above love, but it can only make us *blessed* when it comes as the *culmination* of a relationship grounded upon friendship, which then takes its holy and sanctified course *through* eros and on to agape and the state of Holy Matrimony, where it *will* do what it cannot and will not do under any other circumstance: cement the friendship.

— The Rev. Frederick A. Buechner, All Saints', Thomasville, Georgia

## *About the Cover*

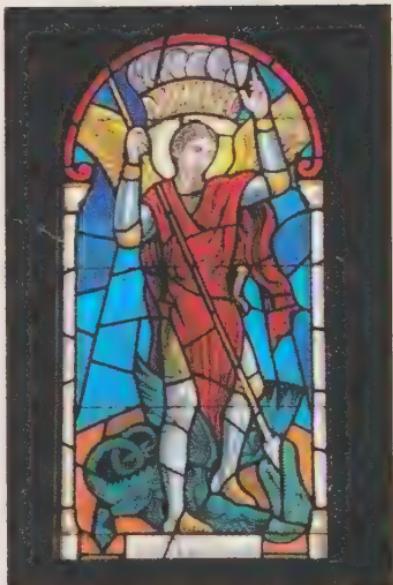
Due south of New York City along an oceanfront area known as the Jersey Shore lies the historic county of Monmouth which boasts three pre-Revolutionary War Episcopal parishes, one of which lay in the thick of the 1778 Battle of Monmouth. Much later, at the turn of the 20th century, the Diocese of New Jersey saw a period of expansion that began with the establishment of a parish in the coastal town of Sea Girt whose patron saint was the rather obscure archangel Uriel.

After its founding in 1903, St. Uriel's rectors conceived the idea of establishing three "daughter" parishes named for the other three archangels: Michael, Raphael, and Gabriel. This was a tall order, since inland Monmouth County was still quite rural, consisting mainly of small farms. The St. Gabriel mission never did come into being; but Raphael and Michael were honored as patrons of two small but still thriving Jersey Shore parishes.

In neighboring Wall Town-

ship, St. Michael's church held its first service on Thanksgiving Day 1956. After a long career in the world of banking, a St. Uriel's layman, Samuel Robinson Knight, studied for Holy Orders and was ordained priest shortly after St. Michael's inaugural service in 1956. Fr. Knight worked tirelessly to build a congregation, expand the original tiny church, and construct and pay for a handsome Dutch colonial rectory. One of the several memorials given in recognition of Fr. Knight's calling to serve the Lord is the St. Michael window, as shown on the cover, to the left of the high altar. To the right of the altar is the St. Uriel window given in memory of Canon Raymond H. Miller, rector of St. Uriel's in 1956. Our Lady Chapel contains smaller stained glass representations of Gabriel and Raphael on either side of its altar.

Two events mark the culmination of the 50th anniversary celebration: An anniversary dinner on Michaelmas 2006 and on Thanksgiving Eve (the day which begins the 51st



year), a Festival Eucharist with the rector emeritus, the Rev. Canon Harry Hart celebrating, and St. Michael's current rector, Fr. Stephen Wisner assisting. Fr. Wisner will, coincidentally, be celebrating his 10th year as pastor to the 200 family congregation. There are many challenges ahead as a parish and as representatives of our worldwide Anglican Communion; but with blessed Michael as patron, St. Michael's will continue to spread the Gospel in the next half-century.

— Phil Zollner, St. Michael's,  
Wall Township, New Jersey

# Dogged by Doubt?



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## DEATHS



† THE REV. JOHN TAYLOR ARMS IV, 54, in Naples, Florida. In 1978 he was awarded the Master in Divinity *cum laude* by the Virginia Theological Seminary. Fr. Arms was ordained in 1979, and served in West Hartford, Connecticut prior to being called to be Associate Rector at Trinity-By-the-Cove, Naples, from 1980 to 1983. He served parishes in Virginia from 1983 to 1995 when he returned to Naples where he served as an at-large Supply Priest to Episcopal congregations from Marco Island to Arcadia until 2001.

† THE REV. DOUGLAS C. BROWN, OHC, 61, in Poughkeepsie, New York. Fr. Brown was the prior of Holy Cross Monastery, West Park, New York. He was ordained priest in 1972 at St. James Cathedral in Toronto, where he served as assistant until 1974. He was rector in Minden, Ontario, Canada,

from 1974 until 1977 when he entered the Order of the Holy Cross. He served as guest master at Holy Cross Monastery from 1980 to 1981. In 1982 he was interim at Trinity Church in Watervliet, New York. Fr. Brown made his life profession of vows as a monk of the order on September 8, 1983 and became the prior of Holy Cross Monastery in 1998. He also served as the assistant superior of the order from 1999 to 2005. He was widely known and respected throughout the church as a spiritual director, teacher, preacher, and retreat leader.

† THE REV. TALLY H. JARRETT JR., 83, in Solana Beach, California. Fr. Jarrett served as rector of Christ Episcopal Church, Las Vegas' oldest Episcopal church, from 1959 to 1969. He served as an officer in the U.S. Navy during World War II and, after ordination in 1949, served churches in Minnesota and Colorado and as a U.S. Air Force

chaplain before coming to Las Vegas. He moved to Del Mar, California, in 1960 and served as rector of St. Peter's until 1987. After retiring, Fr. Jarrett moved to Walnut Creek, California, where he served in three consecutive interim positions until 1991 when he moved to Solana Beach.

† **THE RT. REV. JAMES O. MOTE**, 84, of the Anglican Catholic Church, in Indianapolis, Indiana. During World War II, as a chaplain's assistant in the Army, he saw action in the Battle of the Bulge. In 1950, he graduated from Canterbury College in Danville, Indiana. Two years later, after graduating from the Nashotah House in Nashotah, Wisconsin, he was ordained an Episcopal priest. His first church was St. Mary's in Denver and it was here that he stayed for four decades.

† **THE REV. LARRY L. MOTZ**, 62, in Akron, Ohio. He taught high school English in Green, Ohio, from 1966 to 1992 and served as director of parish ministries at St. Paul's in

Akron from 1993 to 1999. He received his Master of Divinity degree from Seabury-Western Theological Seminary in 2002. He was one of five seminarians selected to participate in the Excellence in Preaching Conference in 2002, served as student representative to the Board of Trustees of the seminary, and was the recipient of the Henry Hoover Outstanding Leadership Award. While attending seminary, Father Larry founded Caritas, a pastoral care program for students, faculty, and staff. He was ordained a priest in 2003 and served as assistant to the rector at St. John's, Youngstown, Ohio, and as Missioner to the Youngstown Deanery from 2002 to 2003. In 2003 he was called as rector of St. James' in Zanesville, Ohio, where he served until his death.

† **THE REV. SEYMOUR ST. JOHN**, 94, in Jupiter Island, Florida. His father, George St. John, was headmaster of the Choate School in Wallingford, Connecticut from 1908 to 1947. It was here that Fr. St.

John was born and raised. He returned to Choate to teach French and German and coach athletics, leaving to enter the Episcopal Theological Seminary in Alexandria, Virginia, where he was ordained in 1942. During World War II, he served in Europe as a lieutenant commander in the Naval Reserve. In 1947, he was chosen to succeed his father, and served as headmaster of the Choate School for 26 years. As headmaster, he steered it through turbulent changes in the 1960s and early 70s, including its merger with Rosemary Hall in 1971. His tenure coincided with a time of racial, sexual, and economic diversification for boys' boarding schools like Choate, until then a bastion of privilege and exclusivity. In retirement he served as assistant to the chaplain at Christ Chapel on Jupiter Island.

¶ **THE REV. CANON FREDERICK FARWELL VALENTINE**, 86, in Morgantown, West Virginia. A graduate of the Virginia Theological Semi-

nary, he briefly worked in the banking business before becoming the rector of Grace Episcopal Church in Elkins, West Virginia from 1950 to 1958. From 1958 to 1974, he served Episcopal churches in North and South Carolina. In 1974, he returned to Elkins, where he worked as director of the Adult Training Center for the Mentally Challenged with the Appalachian Mental Health Center. He was currently the rector of Grace Church in Elkins and St. Matthias in Grafton. In August 2004, he was made a Canon of the West Virginia Diocese. He was an accomplished banjo player and was a member of the Appal Core Band.

¶ **THE REV. JAMES O. WEST, JR.**, 88, in Washington, D.C. He was rector of Calvary Episcopal Church from 1941 to 1990 and was given the title rector emeritus in 1998 for his service. A gentle man and an activist pastor, he had a ministry of social action that touched the needy in Washington. He engaged his congregation in working to

help residents in the community around the church at Sixth and I, NE. Under his leadership, the church fed hundreds of homeless men, women, and children and helped residents find employment. He helped organize the Northeast Businessmen's Association and worked to revive the H Street corridor following the riots of 1968. He assisted Ludlow-Taylor Elementary School, helping children who needed shoes and families who needed food. He served on the board of directors of the Iona Whipper Home for unwed mothers and was a sponsor of the Senior Neighbors and Companion Club. From 1968 to 1975, he provided inspirational messages on the "Reflections" program on WMAL-TV. Fr. West also served on the board of directors of Hospitality House in Northeast and was a member of the Church Association for Community Services. He was the recipient of numerous honors, including the 2004 Washington Hall of Fame Legacy Award in Religion.

✠ THE REV. DR. JOHN R. WHITNEY, 86, in Wellsboro, Pennsylvania. He served in WW II as a Captain in Combat Intelligence for two and a half years in New Guinea and the Philippines. Priested in 1953, he served at one time or another as Episcopal Chaplain at Penn State; rector of St. Andrew's, State College; Instructor and Professor of Religious Studies at Penn State, headed the development of a high school course, "Religious Literature of the West" for the Pennsylvania Department of Education, covering Judaism, Christianity, and Islam; served as rector of Christ Church, Williamsport; and as Professor of Christian Education and Pastoral Theology at Virginia Theological Seminary. Bishop Stevenson of the Diocese of Central Pennsylvania named Fr. Whitney an honorary canon of the Diocese. Canon Whitney served as the first Presiding Judge of the Ecclesiastical Trial Court of the Diocese in addition to terms as Examining Chaplain and Chairman of the Standing Committee.

† THE REV. CANON FREDERICK BOYD WILLIAMS, 66 in New York, New York. Bishop William Creighton ordained Canon Williams in 1964. He served in the dioceses of Washington, D.C., Minnesota, and New York. In 1972 he became vicar of Church of the Intercession. In 1976, he was named rector and served in that role until his retirement in 2006. A noted scholar on the African Diaspora, he traveled the Caribbean and Africa extensively. He preached and lectured on five continents and was a pivotal influence in founding the Afro-Anglicanism Conference. Canon Williams served as a trustee of the Rockefeller Foundation; was a member of the board of directors for the Boys Choir of Harlem; chair of the National Clergy Advisory Committee of the Balm in Gilead, Inc.; and a member of the New York City Black Leadership Commission on AIDS.

*Rest eternal, grant unto them O Lord,  
and let light-perpetual shine  
upon them.  
May they Rest in Peace and  
Rise in Glory.*



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## WE RECOMMEND

[These books are NOT available through The Anglican Bookstore but should be available from your local bookseller.]



*Cluny: In Search of God's Lost Empire* by Edwin Mullins (IPG, ISBN: 1-9333-4600-0) Edwin Mullins is an Oxford-educated writer, journalist, and filmmaker who has published numerous books on architecture and the visual arts. One thousand years ago, the French abbey of Cluny was the hub of one of the most powerful empires of the Middle Ages and the spiritual heart of Europe. Cluny was a Benedictine monastery in Burgundy, its church a breathtaking structure of towers, roofs, walls, and windows almost 600 feet long and 100 feet high — a true wonder of the world. Reconstructing the lives, beliefs, and ambitions of Cluny's countless monks and legendary abbots, such as Hugh the Great and Peter the Venerable, this book discusses the abbey and its network of 1,500 dependent monasteries in the context of medieval European history. Exploring a monastery like no other, this historical account investigates Cluny's enduring legacy through the great cultural innovations that the abbey sponsored, from the famous medieval pilgrimage route to Santiago de Compostela to some of the most magnificent churches in all of France and England.

*The Deeper Journey: The Spirituality of Discovering Your True Self* by M. Robert Mulholland Jr. (InterVarsity Press, ISBN: 0-8308-3277-7). The author exposes the false selves that we may be tempted to hide behind and helps us to instead discover the true self that comes from being hidden with Christ in God. If the goal of the Christian journey is Christlikeness, then we must reckon with the unhealthy ways that we root your sense of being in things other than God. Along the way, we discover a growing



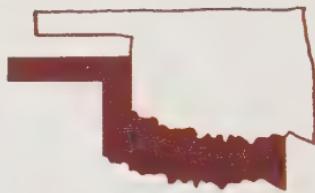
sense of intimacy and abandonment to God. Not only will you encounter the joy of discovering your own self, you will also find a greater love for others and compassion for the world. **Suggested Price - \$12**



*The Experience of God: Icons of the Mystery* by Raimon Panikkar, translated by Joseph A. Cuneen (Augsburg Fortress Press, ISBN: 0-8006-3825-5) In this beautiful meditation, Panikkar charts the paradoxes and possibilities of our experience of God. Drawing on a wide range of sources, from the Bible and Western mystics to the Vedas and the Bhagavad Gita, he probes human language and silence, adoration and alienation, to find the root of all our experience in God and its special character in Christian encounter with Jesus. He concludes with reflections on the many places — such as love, joy, suffering, pardon, nature, silence, and even evil — where we meet God today. **Suggested Price - \$16**

*Learning to Pray Through the Psalms* by James W. Sire (InterVarsity Press, ISBN: 0-8308-3332-3). In *Learning to Pray Through the Psalms*, James W. Sire teaches us to take our appreciation for this rich book of Scripture a step further. Choosing ten specific psalms, Sire offers background information that helps us read each one with deeper insight and then lays out a meditative, step-by-step approach to using the psalmists' words as a guide for our own personal conversation with God. A group study is also included in each chapter, along with a guide for praying through the psalm in community. The Lord loves when his people pray. And his Word is a powerful tool for framing honest, intimate prayers. Sire's innovative approach will enrich our minds and our souls as we read more perceptively and pray with all of our emotions. **Suggested Price - \$15**



**A PRAYER FOR**

## Oklahoma

*River Red, and soil, and Indian brother and sister before us: tawny is Thy canvas, Creator God, whereon by touch of light Thou hast daubed the blue-stem grass, rich black earth and white-tailed flash of deer.*

*Grand that they who sojourn in Oklahoma's land may deserve Thy rainbowed blessing gilding the arch of heaven, and fish below, and every creature in its special mode of life.*

*Thine the painting, Lord: ours to pursue Thy beauty and truth in the various errands of our common cause; through Jesus Christ our Lord.*  
*Amen.*

## Letters to TAD

• I am a faithful and loving reader of TAD. Today I write to express my appreciation of "Theology of the Anglican Reformers" by the Rev. Ashley Null in the Pentecost, A.D. 2006 issue. I know so little of the underlying currents in the church during this time in our history. I have read every word several times. Please ... have more writing in this vein. Thanks!

— Faithfully, Evelyn Wills

• I so enjoy the "Trustees' Warden" (HILLSPEAKING) and the memories of his "Patient Wife." Please give us more teaching, re: Anglican traditions, beliefs, etc. It is important information for new believers AND a great review for old timers becoming the teachers. Thank you.

— Marilyn Burley

• Alleluia! Christ is Risen! I am writing you for permission to reprint the article "Theology of the Anglican Reformers" in our parish newsletter. I think that St. Alban's members in the Diocese of Central Florida

will find the piece of interest.

— The Rev. Mark Sholander

• I wanted to tell you how much I appreciated the reflection by Fr. Tim Jones ("Fathers") in the Pentecost issue of TAD. One of the things I have loved about TAD over the years has been the poetry, photos, and amusing anecdotes about Church life. This reflection was contemporary in tone and feel. Thank you for including it the Pentecost issue.

— Dr. Gregory Mansfield

## Answers to Music in the Bible Quiz on page 26

1. Harps
2. Jubal
3. Miriam
4. David's harp playing
5. Solomon
6. Psalms
7. Trumpets
8. David
9. Habakkuk

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◆ **THE PARISH OF CHRIST CHURCH, GREENWICH, CONNECTICUT**, led by its rector, the Rev. Jeffrey H. Walker, celebrated 300 years of Anglican worship in Greenwich on Mother's Day, 2006. The Most Rev. Frank Griswold led the service. Christ Church Greenwich recently donated \$25,000 to the Diocese of Louisiana for assistance in recovery from Hurricanes Katrina and Rita.

◆ **THE DIOCESE OF ECUADOR CENTRAL, THE ANGLICAN**

**CHURCH OF URUGUAY, AND MEGAN DON**, a lecturer and retreat leader in Maine, were the recipients of grants approved at the May meeting of the Church Missions Publishing Company (CMPC). A special grant of \$10,000 was made to The Rt. Rev. Wilfredo Ramos-Orench, former Suffragan Bishop of the Episcopal Diocese of Connecticut, as he departs to become Provisional Bishop in the Diocese of Ecuador Central. CMPC has funded church missionary publications since 1891. Through grants from an endowment, CMPC seeks to promote the Gospel throughout the entire Anglican Communion, respecting the dignity of every human being. Applications may be found at [www.ctdiocese.org](http://www.ctdiocese.org). The deadlines are 15 April for Spring grants and 15 November for Fall grants. The maximum grant is normally \$5,000. For more information contact [cmpc@ctdiocese.org](mailto:cmpc@ctdiocese.org).

❖ MANY THANKS FROM OPERATION PASS ALONG to the benefactor who sent a large carton of books containing, among others, *A History of the Diocese of San Joaquin* and Roland Bainton's *Behold the Christ*. The carton was damaged in transit and repackaged by the US Postal Service but contained no sender's name or address. Similarly, we received a carton with seven stoles in liturgical colors with no return address and an indecipherable postmark. The stoles went on to a theological college in Malawi.

❖ THE ANGLICAN DIOCESE OF ACCRA recently installed four new canons at the Cathedral of the Most Holy Trinity in Accra in a ceremony led by the Dean of the Diocese, the Very Rev. Jehoshaphat Atey Ocquaye. Also, the Ven. J. K. Otoo, Archdeacon of Accra East was recently consecrated Bishop of Sekondi at St. Stephen's Anglican Church in Tema in a service led by the Most Rev. Dr. Justice O. Akrofi, Archbishop of the Province of West Africa.

❖ THE RT. REV. JOHN RABB, bishop suffragan of the Diocese of Maryland blessed the Harriet Chapel Catoctin Parish Memorial Garden on Memorial Day Weekend. Restoration of the Memorial Garden is supported by "Sarah's Garden Social," a fund raising project named in honor of ten-year old Sarah Michele Chandler, the first person whose ashes were placed in the Garden. The memorial garden was founded in 2004 at the 173-year old chapel.

❖ A TIP OF THE BIRETTA TO SARAH GRAYDON McCRRORY, member of St. Martin's in-the-Fields, Columbia, South Carolina, on receiving the McKay Brabham Building Bridges award. The award is given to honor the life and work of individuals who transcend personal and institutional divisions in an effort to make significant contributions to the lives and work of others in South Carolina. She served as first woman vestry person and first woman person and first woman senior warden at St. Martin's in-

the-Fields. She has chaired the diocesan commission on race relations and worked as Board Member for the Kanuga Conference Center as well as General Theological Seminary and the Episcopal Radio and TV Board. She has been an eight-time deputy to General Convention and served as chair of Race Relations and Selection of Bishops.



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## *True Freedom*

The story is told of an elderly lady driving a large, brand new Jaguar. She's preparing to back into a parking space when suddenly a young man in a small sports car zooms into the space ahead of her. The elder woman angrily asks why he stole her space! His response . . . because I'm young and quick! The young man then enters the store. But when he comes out, he finds the elderly lady backing up, then ramming the little sports car, over and over. The man yells: "Are you crazy? Why are you doing this?" The lady smiles and says, "Because I'm old and rich!" Isn't freedom great? I mean, only in America . . . where it's all about freedom. Freedom to do good, freedom to do bad.

Franklin Delano Roosevelt gave one of his most powerful speeches on January 6, 1941. He spoke with fire about the four freedoms: freedom of speech, freedom of religion, freedom from want, and freedom from fear.

Speaking for my own generation, we have taken those

freedoms absolutely for granted. As we look at the world today, the fight for freedom here and everywhere is intense. Freedom always comes at a cost.

I recently did two things I adore. I attended a Redskins game and went sailing. Two great images of what freedom is all about. First, the Redskins. Not that they won, but there was something more profound that arose — the realization that football is a great sport because there is a consistency in boundaries. Playing within a boundary of 100 yards long and 50 yards wide produces a profound freedom. Of course, there is a span of 50 by 20 yards that is the destination of each team — the end zone. That small piece of real estate that offers six points is the focus. It would be chaos to say, "These boundaries are too exclusive, erase them and play all over the city!" There is no freedom in that — just chaos! Freedom comes at the cost of having boundaries. Think about sailing. The one key element in almost every sailboat is the rudder which keeps the boat on course. Richard Bode

wrote a book in 1993 called *First You Have to Row a Little Boat*. He tells of a day when he, with complete freedom, sailed with no destination at all. Unhindered by anything, he just sailed.

But an hour later the winds came up and the high waves started to do a number on his boat. In the high winds he jibed to switch directions, a jibe so stiff it snapped off the rudder leaving him in the sea with no ability to steer. Bode writes, "as I lost that rudder, I felt queasiness, a sudden sweat, a dryness of tongue . . . I became a veritable prisoner to the sea, I was pitiful, the boat was pitiful, like a bird without wings."

Freedom comes at a cost. It requires a trust and care for the equipment. Mr. Bode began applying that experience to his life. He continues, "I had been given a precious gift called freedom. For a while, I mistook that freedom for the purpose of my life. The freedom to act out became my purpose. I thought that because I was free to sail wherever I wanted, whenever I wanted . . . I possessed all I would ever need.

What I discovered was that if I wanted to be truly free, I had to choose my destination." "If I wanted to be truly free, I had to choose . . . my destination." I had to locate the direction that was summoning me with a passion.

Jesus is giving us that direction and has literally given us his word on it . . . the words of Holy Scripture. In a very real sense, Paul's letter to Timothy is that destination that leads to spiritual freedom. What I mean is this. For all of you who are looking for peace, for all of you looking for a way out of anxiety, a freedom from fear and the general chaos of life, look no further than 2 Timothy 3. It is a reminder that Jesus Christ desires freedom for you and has a destination for you. Paul writes to his mentored: "as for you my friend Timothy, continue in what you have learned . . . how from infancy you have known the holy scriptures which are able to make you wise for your destination . . . which is salvation through Jesus."

— The Rev. Al Zadig, Jr.,  
All Saints,  
Chevy Chase, Maryland

## *The Convergence of Scariness and Reassurance in Approaching Michaelmas*

It's been ages since I preached, but not so long that I've forgotten to work out my sermon prep online. I'm on the rota to preach next Wednesday, on the Feast of St. Michael and All Angels (for whom Michaelmas Term is named). It's a major feast, so we'll be pulling out all the liturgical excitement in our bag of ceremonial.

Apart from the good stuff — the incense, the genuflections, the chanting, the incense — I'll be preaching on Genesis 28:10-17, Revelation 12:7-12, and John 1:47-51. I've preached on St. Michael several times and the sermons have worked well enough that I feel obligated to come up with something new. This is made all the more difficult since the cultural atmosphere has become much more congenial to the notion of angels recently (at least, to "angels" of a relatively cloying and theologically imprecise sort). Where once I could speak firmly

about angels as a notion that my auditors might not be expected to take seriously in the least, we've come to a moment when angels have come out of the cultural closet (so to speak). By the way, I haven't seen *Angels in America*, not on stage (even though I was ministering among AIDS-affected congregations back in the day) nor on TV (since we don't have cable), so I can't plausibly introduce allusions to that momentous work. And no, that means I haven't actually seen *Touched By an Angel*, either.

Which brings me around to what I was thinking for this particular homily (five-minute max, though I may stretch it a mite for a major feast). Instead of the "angels aren't chubby and cute, they're scary" angle that I've heard a fair amount over the last few years, I want to probe at the convergence of scariness and reassurance. The premise involves thinking of angels in the etymological sense as messengers; as they are God's messengers, their function is invariably to com-

municate the truth. (This is partly why angels don't, can't have a sense of humor; the perfection of their existence in truth makes "incongruity" an empty category for them.)

When we're confronted by the truth, it can terrify us, since we so often rely on the insulation of [self-]deception and superficiality to keep the true scope and depth of our condition at arm's length, or further. By the same token, though, when the world deploys falsity, slander, manipulation to wound God's people, the truth can serve as a bulwark and shield, a comfort and a consolation.

As angels represent the truth, though, we need to come to terms with the fact that (contrary to conventional assumptions) angels obtrude in our lives not simply on fabulously rare occasions, but always, inescapably. We can't escape from the truth if we want to (as we so often do). It's by releasing the anxiety that averts our eyes from the truth, it's by learning to embrace and rely on the giddy prospect of assenting to God's way and our part there-

in, that we learn to celebrate the welcoming witness of throngs of angels, and in their company to bear our own witness to the truth.

Something like that. Only I'll take these points, make specific (if not always explicit) the biblical starting-points from which I inferred all this malarkey, and buff and polish the rhetoric so as to approach the majesty of the day's liturgy, if that be possible.

— The Rev. Dr. Andrew K.M. Adam teaches at Seabury Western Theological Seminary in Illinois

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## *Heaven is Coming, Heaven is Coming!*

*"They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Revelation 21:3b-4).*

We Christians live for a world beyond our own. It is the world of eternity — a place where God will set all things right. All of our Christian experience points us to eternity and a dimension of creation called Heaven. It is only in Heaven that all suffering will cease and all will be explained. It is only in heaven the true justice will be served, and mercy will be revealed, not just as an attribute, but as a person who bears in his body the marks of death and resurrection.

The dimension called heaven is the destination of all who believe in and love the Savior of the world, Jesus Christ. For heaven is God's fulfilling gift to those who believe in his Son; and only

God can confer eternal life. Heaven is the reward for those who live for Christ and set their hope on "things above" and not on "things below." There is an earthly price of suffering for those who live with such single-mindedness, and these will be vindicated when their lives are reviewed by our Judge at the Last Day.

Heaven is that place where all will be explained, where all of our "whys" are answered, and all of the missing pieces in our knowledge will be conferred. It is only from the viewpoint of Heaven that both suffering and joy "make sense" as we are given the capacity to know the divine plan in a way that our mortal minds cannot yet receive. As of now, we view life incompletely and all we have is the words of Scripture to help us fill in the missing pieces. Right now, the Holy Spirit assures us that there is more; but in heaven, everything will be known, and we will see with our own eyes what on earth we could only know through

the promise of God's word.

If we do not have Heaven in view, then we will be regularly tempted to give up on the Christian faith. We will complain that "it does not work for us" and that the going is "too hard." We will grieve over the unanswered questions and the disappointments that time brings, and we will be tempted to believe that the disappointments "prove" that Christianity is a lie. We will be so overcome with our present doubts that we will loose sight of the truths of the Scripture, the assurance of our faith, and the witness of those who have suffered before us.

The reality of heaven puts this life in its proper perspective. We know that we should

expect too much from this life or too much from our own spiritual growth. There will be unanswered questions, but not always. There will be doubts, but not always. There will be suffering, but not always. There will be death, but not always.

We have some truths now, but not all of it. So stay truthful. We have some peace now, but not all of it. So stay peaceful. We have some love now, but not all of it. So stay loving. We have some faith now, but not all of it. So stay faithful. Heaven is coming. Heaven is coming.

— Rev. Greg Brewer,  
The Church of the  
Good Samaritan,  
Paoli, Pennsylvania

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## *The Challenge of Change*

I was once the vicar of a congregation in a small Tennessee town. There were about seventy-five Episcopalians, one percent of the community population. The average Sunday attendance was about twenty. Being new to the ordained ministry, I was full of energy and ready to help that congregation grow and become a parish. To this end I tried all sorts of things to get them moving, to energize them, to help them live into the Great Commission (see Matthew 28:18ff). But it was to no avail. The more I pushed, the more resistance I met. I longed for more of the members of the congregation to participate regularly in our worship. I knew it was imperative for adults to engage in ongoing education if the congregation was to grow. I longed for them to be motivated to proclaim the Gospel of Jesus Christ to the community. And I encouraged them to reach out to the lonely and sick, those who had little employment, who

were unloved, lost, and outcasts of the community.

When I left this congregation, I went with a feeling of failure. I certainly had a vision of what that congregation might have been in its community. But my vision alone was not enough to change the congregation. Nor was it enough to get them moving in mission and ministry. Indeed, I look back now and see their inability to claim a new vision of who God was calling them to be is what kept them from moving forward in mission and ministry.

At our recent diocesan Conversation on Latino Ministry it was clear that many of us wanted Latinos to join us. But we really have yet to consider what changes in our words and music and our hearts must occur if our welcome is to be from the heart of the Gospel and not from our own needs. Elsewhere we want to stop the exodus of our youth and young adults. But we continue to worship in ways that meet our needs alone rather than broadening

it to include our younger generations. Likewise, when we disagree with one another, we too often walk away from our disagreement rather than stay in the midst of our "dis-ease" and seek the reconciliation that is ours in Christ Jesus. Why? Perhaps it is because if we are to be reconciled, we must change.

I came to our diocese with a vision of growing it into a stronger and healthier diocese. I came believing in a focus on God's mission and ministry. I came believing that as we do God's work we will be transformed in ways we can only dream about today. And I still believe these things are possible. However, in my time here I have also had to remember that decisions about the future are made again and again by the people. Important decisions are not made by me; they cannot be made by me.

For a variety of reasons, the members of my little congregation in Tennessee had a stake in not growing. Indeed, their vision included not

growing, but they could not say that. However, once their vision changed, they began to change. Today they are in a different place, a place for which I take no credit. But they only got there because they finally decided they could change, they needed to change, they would change.

Jesus came that we might have life and have it more abundantly. He gave his life for that end. Today we are challenged to risk our lives in order to live into that abundant life. But to do so asks us to change, to let go of the very things that give us security and meaning, and let God's love lead and sustain us as we are transformed, changed, made new in Christ Jesus. I do not know if our diocese will be stronger and healthier when we live this way. But I do believe that the change God brings us in Jesus will make us ever different. That is my prayer.

— The Rt. Rev. Harry B.  
Bainbridge III,  
Bishop of Idaho,  
via *The Idaho Messenger*

## *From the Editor...*

### *The Oasis of Committee 13*

I am going to write about General Convention 2006 but before you groan, please know that I am going to say something positive. Yes, you read that correctly.

In the overall desert of the experience for me was the oasis of Committee 13, the Education Committee. It was ably chaired by Scott Evenbeck of Indiana University/Purdue University of Indianapolis.

Why was this committee so good? The meetings started and ended on time. The participants came with a good attitude. People consistently maintained a sense of humor.

Above all, however, the times of prayer and devotion with which the committee began stood out, whether they were a song to be meditated on or a Thomas Merton letter to be pondered. Those who did them were not only well prepared but they were lovingly devoted to the one to whom we all were praying, Jesus Christ.

All over the world today there are Anglican Churches doing ministry and witnessing and seeking to make a difference for the Kingdom of God. There are many dimensions to their work, but one too often neglected is the "behind-closed-doors" work of committees where apparently ordinary people meet and take common task and by the power of the Holy Spirit become far greater than themselves.

Committees can be a gift of grace, and we need to thank God for them. We even may be called to write a note of thanks to committee chairs who help provide oases of comfort and strength in our time of need.

— KSHT

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